THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."—PSALMS.

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TITHING.

What is Tithing? Tithing, in one sense, may be said to be to the Church and kingdom of God what taxation is to the kingdoms and governments of the earth generally — a source of revenue by which they are sustained financially. But Tithing, as revealed to the Latter-day Saints, is the same as has always existed with the people of God when they have kept his whole law; in other words, it is the law of the Gospel or kingdom, has for its object a far higher aim than merely the raising of revenue with which to pay the current expenses of Government; and when this law is faithfully and honestly kept, the great and important results promised in the word of God will accrue to the keeper, both here and hereafter.

But before we proceed further, let us carefully examine the law itself. The Book of Doctrine and Covenants, page 430, section 107, paragraph 1, reads—"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house and for the laying the foundation of Zion; and for the Priesthood, and for the debts of the Presidency of my Church; and this shall be the beginning of the tithing of my people. And after that, those who have been thus tithed shall pay one-tenth of all their interest annually, and this shall be a standing law unto them for ever, for my Holy Priesthood, saith the Lord." This law applies to all the Stakes of Zion, as is set forth in the next paragraph of the same section. The word "surplus" I construe to mean one-tenth of all the property—money or other things of value—possessed by the person or people to whom this law is given, and that in kind as nearly as possible, then one-tenth of all their interest annually. In this connection the word interest is sometimes construed by different persons to mean income, or increase, but all of these terms when applied as above, are nearly synonymous, hence we find that Tithing is simply one-tenth of what a person possesses when he comes to Zion, then one-tenth of what he produces annually, or, in other words, one-tenth of his time or the avails thereof, together with one-tenth of the increase on the nine-tenths retained as a stewardship in the start, and so on from year to year. This is plain, simple and easy to be understood, if a person is honest and

desires to understand. But this is a law of God, and we are informed in the Scriptures that "no man can understand the things of God but by the Spirit of God," hence, by the spirit of man, naturally of the world, it cannot be understood in its true sense, though to man possessing the Spirit by which the law was given it is easy and plain.

In the course of my experience for several years past in the practical working of the law of Tithing, I have met many persons who endeavored to drag in the thousand and one circumstances under which individuals may happen to be laboring, as though they, in some way, modified or affected the intent of the law itself. As, for instance, a man may sow, and not reap, in consequence of drouth or insects. Is he tithable for the time occupied in putting in his crop? Of course not, it being an act of Providence over which he had no control. But suppose he should idle away his time during a like period, and make nothing, would he be tithable? Yes, one-tenth of the time he so idled away must be paid in honest labor, or he does not keep the law. Another man says, "I worked all the year and just came out even, supporting my family, and, consequently, I have nothing to pay." But, my dear friend, the law of Tithing requires you to pay one-tenth of your time, or its equivalent, as you pass along through the year, and your current expenses must come out of the nine-tenths; and if that is insufficient for the comfortable maintenance of your family, you are entitled to call on the Bishop, or Lord's storehouse keeper, for the balance, else the law of Tithing is not honored in your case. Says another man, "I have been merchandizing this year. I started with $1,000 capital, and I have made $2,000, so that I have now $3,000, after paying all expenses, including that of my family, which family expenses I estimate at $500, consequently, I want to pay Tithing on $1,500, which will be $150." "But," says the Bishop, "inasmuch as the Lord did not say anything about paying a portion of your family expenses out of the one-tenth which should go into his storehouse, your Tithing will be $50 more, making $200 instead of $150 to go into the Lord's storehouse for the purposes above mentioned." I might write sheet after sheet in enumerating the various ways in which people endeavor to understand, or rather to misunderstand a law, when failing to come quite up to its requirements. But all these shortcomings have nothing to do with the law itself, and when brought in as an argument to justify one's self in not keeping the law, simply serve to confuse the mind and blunt the understanding of the person seeking to satisfy himself in keeping a part instead of the whole law.

The following extract from the *Family Herald*, entitled, "Taxes and Tithes," which may be found in the fourteenth Vol. of the MILLENNIAL STAR, page 332, will illustrate my views on the subject, from a financial stand-point:—

"The ancient system of taxation was merely the simple Tithe. Both Greeks and Romans paid Tithes; the ancient Babylonians paid Tithes. They are mentioned even in the Book of Genesis as being paid by the Patriarch Abraham to the King-Priest of Jerusalem; and, in fact, they were the most ancient mode of levying tribute. When the Israelites desired a king, in order that they might be like other nations, they were told by Samuel that they must then pay Tithes to their king—'He will take the tenth of your seed and of your vineyards, and he will take the tenth of your sheep.' But they were content to do this; and well they might, for in so doing they would pay no more taxes, in proportion to income, than are now paid by the people of England over and above the Tithes of the church. Had we a power in this country equal to the task of collecting a Tithe, we should all be gainers by it—not in money alone, the most paltry of all political considerations, in reality, although generally regarded as the all-important, but in morality and intelligence, for we should put an end for ever to all that rabble agitation and hustings oratory which profane the character of our constitution, and arise exclusively out of the modern

system of indirect taxation, or taxes on the articles of trade and commerce.

The Israelites were required merely to bring or send their Tithes into the Lord's treasury. It was made an act of conscience with them; but they did not obey this commandment any more than the rest, and they suffered for their disobedience; and all nations have suffered in a similar manner, for the governments, finding that conscience was too weak to make an equitable division of income into ten parts, and surrender one, were compelled to resort to other means of enforcing those payments which were indispensable for their own existence; and thus originated all that petty interference with commercial transactions which constitutes a species of financial inquisition, and the main source of all public revenue in modern civilization.

Men thus punish themselves by their unconscientious habits. Inquisitorial taxation results entirely from want of confidence in the honesty of the people. Were a man's word in all such transactions to be relied upon, taxation might be abandoned at once throughout all Christendom, and governments feel stronger, and every man happier and even richer for the change, those only excepted who are the agents of the system, and to whom corruption may be said to be an inheritance. 'Take the case of a laborer who earns twelve shillings a week,' says Mr. Alison, in a pamphlet on Universal Free Trade, 'at present he pays fully one shilling and sixpence a week of taxes in purchase of tea, sugar, beer, spirits, tobacco,' &c.; but supposing, as Mr. Alison proposes, the revenue were raised on the old principle, far less than a tithe would suffice to raise the full amount of the present national income, and one shilling a week out of this laborer's twelve would be all that was requisite. He would then have tea and sugar, beer and tobacco, and everything else, at their natural price, without a farthing of impost laid upon them by Custom or Excise. Instead of a tithe, or ten per cent., Mr. Alison calculates that eight per cent. is at present sufficient, and this would yearly diminish with the increase of population and the national income.

What an immense amount of roguery, and low intrigue, and cunning this would destroy in one day! How freely and purely all men would then breathe! It would be like a restoration of health to an infected atmosphere. And what a splendid change would come over the spirit of politics, which seems now to have descended to the area, the kitchen of political economy, and consists of nothing but statistical strife about financial affairs.

A government ought never to be straightened. Ours always is. Its allowance is doled out like the allowance of an Abigail wife by a Nabal of an husband. Every item of the bill is surrendered with a grudge; and so habituated has the Government become to this treatment, that it plays the niggard to please the Nabal, and gets anything but thanks for the economy it pursues. Thus the Caffre war, which costs the country more than the throne per annum, is said to be prolonged by the parsimonious supply of the means of concluding it.

Hence it follows that our government does so little for the nation. It has nothing to spare; it never had. It lives itself by niggling and haggling, by gathering pence and half-pence in beer-shops, and grocers' shops, and watching the people as they provide themselves at market with necessaries and luxuries, and seizing a portion of the price that they pay; and such a life, by no means chivalrous, honorable, or exalted, is not calculated to generate feelings or to cultivate principles of an elevated nature. A statesman's lore consists of statistics of soap and candles, grease and tallow, beans and bacon, butter and cheese, tea and sugar, coffee and cocoa, and the art of screwing the largest amount out of the prices of each; and when he knows this better than any other man, he is the greatest man of the age, and fit to be a First Lord of the Treasury or Chancellor of the Exchequer, to carry the bag either in the Lords or the Commons. The Church makes Peter the greatest of the Twelve, but he who carries the bag is the man for the State.

All this results from the system of taxation, and must ever be the result of it. Taxation must be dignified to

produce dignified results. The tree will even be known by its fruit—and a bad tree will never produce a fruit that is good. But how can the system be changed? How could a Tithe be collected from the people without inquisitorial interference with their private affairs, even more offensive and prejudicial to morals than the worst that characterizes the present system? That we cannot say. We are not prepared to recommend the change to any government. We are merely treating of the principle. We believe that the conscience of the people is not sufficiently healthy for a system of direct taxation, which could never produce its best fruit unless it were voluntarily paid with the most scrupulous precision. There are thousands that would pay it thus—perhaps millions; but there are many that would not pay it, and these many would rob and corrupt all the rest—a little leaven leavens the whole lump. The present system is by far the best system for dishonest people, for it compels them to pay voluntarily; and this is just what conscience itself would do if they had a conscience. There is only this difference, that conscience would be cheaper than no conscience, and instead of paying five shillings or five pounds a week for taxes, a man might very easily, if led by conscience, be acquitted for three. Men have always paid very dearly for the gratification of their passions. Nothing is more expensive than vice.

With conscience, and prudence and industry, and all the virtues, what could not be done? These give us no trouble. It is immorality of principle or conduct that is at the root of almost every social or polical evil; and therefore to the cure of this, rather than to mere financial manœuvres, must we look for any reform that will give satisfaction. Financial reforms may do a little good, for there is evil to be removed from every department of society, but the master evil is to be found in the conscience; and if that cannot be reached, the culprit cannot be apprehended. He will evade your laws—he will sneak through them, or ride rough-shod over them—but he will not obey them, except when he finds himself absolutely compelled or induced to do so from interested motives.

In proportion as men become honest, conscientious and prudent, they will return to the ancient simplicity of the system of taxation and devote a portion of their private income to public purposes, devote it as a thing sacred and not to be touched upon any consideration whatever; superstition does more than this already, and it is a shame to think that superstition can do more than religion. There is scarcely a housewife in England, unless she be effected by some sectarian prejudices, who will not make a sacrifice in order to procure either cross buns on Good Friday, pancakes on Shrove Tuesday, or salt fish on Ash Wednesday; and we have heard them say that they would rather go without dinner for a week than want such things. A feeling has only to become universalised with one generation, and be backed by a deep and solemn impression of its sacredness and importance, to be preserved by posterity for ever, so long as it does not prove itself repugnant to common sense or to social interests. But if it should happen to be compatible with these, and sanctified, moreover, by the sacred obligation of duty, there is no limitation to the amount of its power or the length of its duration. And when we consider that the system of direct taxation would put an end forever to all customs and excise, and to all that political financial agitation which demoralises the public mind, and makes what is called, by way of eminence, public intelligence, to consist of nothing but a knowledge of statistical gossip, whilst real knowledge of a moral and endurable character is altogether unknown, the gain that society would make by such a change, could we only find out the moral means to accomplish it, would constitute the first great moral revolution; for as yet a moral revolution has not been accomplished in human society.

It is always melancholy to see the energies of a great nation spent upon the mere finance of government, for finance is a subject which belongs rather to private business, and is out of its proper sphere when it becomes a national affair. Considering that so-

much work remains undone, and unattended to, relative to the moral and intellectual cultivation of the people, an object which ever ought to take the precedence of all other objects in the supreme legislature, we know no greater blessing that could be conferred on any nation than such a mode of raising a revenue as would silence for ever all financial legislation, or give it as subordinate a position as moral legislation has now. That this is possible we believe, though not perhaps now; and the idea has only to be fostered and cherished in the mind, talked of and viewed in all its aspects, treated with sunshine and shower, and protected as a valuable moral and intellectual plant, and it will grow up and attain maturity, and assert its own rights when it comes to its majority. There is now a manifest beginning of a tendency to encourage it, both in Parliament and out of it, and Mr. Alison's pamphlet, already alluded to, will, we hope, be instrumental in proving to many at least the financial economy, if not the immediate possibility, of the measure."

Mr. Alison, speaking of the results of taxation, asks—"How can the system be changed?" and in answering the question he admits that he is not prepared to say, but merely to treat upon the principle; and finally, he says, that in proportion as men become honest, conscientious and prudent, they will return to the ancient simplicity of the system of taxation, namely Tithing. He further says, "Could we only find out the moral means to accomplish it, it would constitute the first great moral revolution, for as yet a moral revolution has not been accomplished in human society."

To the Latter-day Saints the God of heaven, among other things, has intrusted this important revolution, this all-important trust. When we take into account, not only the refining, and otherwise moral results to the human family generally, and especially to the keepers of the law of Tithing, from the stand-point which will follow the observance of the law of Tithing as received, of the Latter-day Saints, as one of the laws of the kingdom of God, which the Prophet Daniel predicted would be set up on the earth in the last days, it becomes to them all-important in connection with the duties of the kingdom. The Latter-day Saint does not live who can afford to be either careless or unconscientious in the matter of Tithing, notwithstanding we are so situated as to be required to pay Tithes to the Church and taxes to the State.

A Bishop,
in the Deseret News.

NO TAXATION WITHOUT REPRESENTATION.

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This is one of the changes which is rung more or less by various classes of people. It was one of the great grievances against England in colonial times, and is supposed to be one of the fundamental principles of American government. Let us look at the subject a little. Here are the people of this Territory, citizens of the United States, and as such they have a constitutional and an inalienable right to representation especially if they are subject to taxation, they are subject to taxation equally with all other citizens of the Union, but they do not enjoy the right of representation equally with other citizens of the Union. The citizens of Utah have no voice in Congress, no voice in selecting high officials for the federation, no voice in selecting high officials for the Territory. It is true the people have a local legislature and municipal organizations, but the elsewhere appointed governor, one man, has an absolute veto upon the acts of the legislature and can thus nullify the entire voice of the people, which in some instances would be tantamount to disfranchising the whole people. In addition to this disability, Congress has also an absolute veto upon every act of the Territorial Legislature, and this entirely independent of the legality or constitutionality of those acts. Further, in addition, every musterable technicality, every possible litigant device—yes, every downright unconstitutionality and ille-

gality is taken advantage of by some of those elsewhere appointed officials to break down and render nugatory the acts of the Territorial Legislature and the ordinances of the various local municipalities, and to destroy the power of local officials. Every office in the control of the Federal Government or of government appointees, is given to the members of the small and mostly rabid, unscrupulous, and brutal minority, utterly destitute of honor, fairness, or a spark of gentlemanly instinct. Every dollar of government patronage, so far as it possibly can be, is confined to that small and bitter minority, and even that which is not under such control is sought to be diverted, as far as can be, from the majority, so as to help that rabid minority, and disappoint and perplex and insult the overwhelming majority.

In addition to all this, that little minority, with most of the Federal officials of the Territory at the head or in sympathy therewith, every winter pester and goad Congress to pass the most infamous legislation affecting this Territory, legislation which would place nearly if not quite every Territorial, as well as every Federal office in and for the Territory, in the hands of the Federal Government or of three or four Federal appointees, thus utterly ignoring the voice of the people, and especially of the nine-tenths majority of the same. That ultra and small majority, not content to have the disbursing and the benefit of all Federal salaries and other appropriations made for the Territory, also frantically urge Congress to provide by law that they may have the chief control, through three or four of their official friends, of the Territorial, county, and municipal taxes, the people at large and their legislative representatives to have their hands tied and to do nothing more than pay the piper, while he pipes jubilantly over their utter downfall and abject slavery. This is "taxation without representation," with a vengeance, but it is just what that extraordinary minority mean and what they are aiming at and working for.

Yet this is not all. Time and space would fail to tell all. Gross insult is added to gross injury. To cap the climax of the inconsistency, unscrupulousness, impudence, insolence and infamy of that bold, barefaced, unprincipled minority, they now presume to ask the majority to vote them into local office, ask the people to seal their own serf-like fate! That minority hope Congress will give them control of the Territorial and county taxes, and now they want the people to put them into positions to finger the city taxes! Rather a cool proposition that! Those curiously constituted minority characters say, "Won't you put us on your ticket, the people's ticket? Won't you give us your votes? True, we are your deadly enemies, we do all we can to injure you, we would make your Legislature a complete nullity, we would prevent you sitting on any jury, we would prevent you having any trial by anything better than a packed jury of your bitterest enemies, we would disfranchise you, we would prevent you holding any office of trust or responsibility or emolument, Federal, Territorial, county or municipal, we would ruthlessly over-ride your laws and ordinances, so long as you had any. We would destroy your religion by fining and imprisoning you for attending to its ordinances, we would degrade your wives and daughters and break up your families and confiscate your possessions, we would overthrow your social as well as your political institutions, and your best and most respected men we would thrust into the felon's cell or the hangman's noose. But nevertheless, won't you be good enough to vote for us? Won't you do good for evil in this thing? Won't you be foolish enough to vote us into your municipal councils, in order that we may the more speedily and completely triumph over you and subject you and yours to our purposes?"

The people will say, "Of course we will. But go to the ballot-box for our final answer." Of course the people will give their taxes, their pockets, their property, their rights, their liberties and their lives into the hands of their worst enemies. How could they do less?

The fact is, it is the sacred duty of the people to vote for the very best and

most fitting men that can be found for municipal offices, or for any office for the matter of that, and not the very worst; for men whom the people respect and in whom they have confidence, not those whom they detest and despise; for those who will be economical, upright, careful of the public revenue, careful for the peace, good order, sobriety, good name and true welfare and prosperity of the city. Such men are not the kind that are found in the ranks of their avowed and unscrupulous enemies, who talk glibly about "no taxation without representation," but who would deprive the majority, whose votes they seek, of every right and privilege dear to American citizens.—*Deseret News.*

THE SALT LAKE CITY FINANCES.

Some ridiculous Munchausenish rumors have been industriously, maliciously and slanderously concocted and circulated of late concerning the city administration, and the wildest misstatements have been made and published, for the express and calculative purpose of making political capital and producing a prejudicial effect, partly here, but chiefly at a distance, against prominent citizens particularly, and the municipal authorities of the city generally.

Not for the sake of the unprincipled and dastardly originators of these wild and wicked misstatements would we offer one word of comment or explanation, because those characters are worthy of public contempt, but for the information of the better portion of the public we may say a few words.

On the first of January, 1874, the liabilities of the city were for bills payable, borrowed money, &c., $12,280-00; due on steam fire engine, and payable November 13, 1874, $3,750,-00; making a total of liabilities of $16,030,00. Per contra, the city had to its credit bills receivable, $64,277,03, of which amount $50,000,00 had been loaned to the City Gas Works Company, at 12 per cent. per annum, with approved security for the principal; city taxes, due last year, but unpaid, and not harshly pressed for payment because of the "hard times," but at least seven-eighths of the amount "safe as the bank," and morally certain to be collected within two or three months, $41,279,16; making a total to the credit of the city, of $105,-556,19. Deducting from these credits the $16,030,00 liabilities, leaves a balance in favor of the city of $89,526,19, or nearly three times the balance that the Territory can show in its favor.

Thus it will be seen that, contrary to all the detractive and slanderous lies which have been so keenly relished and eagerly gloated over, the Territory can show thirty-five thousand dollars in its favor, and the city nearly ninety thousand dollars, with probably as small a proportion of bad debts and doubtful bills as any other city or Territory or State in the Union.

These are rather hard nuts for the carpers to crack. But to tax-payers we may say that under the above exceedingly creditable financial condition, and with a continuance of the admirable management that has made that condition an undeniable fact, both as concerns the city and Territory, the rumor of a proposed largely increased rate of taxation assumes a doubly vile appearance, and the real condition of the municipal finances and the conduct of the municipal affairs afford a large amount of unalloyed satisfaction to every well-disposed citizen.—*Deseret News.*

It is told in a few words. Dr. Gruwel, of Oskaloosa, Indiana, possessed a barn; also a small boy, Joshua; also a box of matches lying on the table in his office. From the fact that Joshua took the matches to the barn, Dr. Gruwel, of Oskaloosa, Indiana, has neither a barn, a match, nor a Joshua.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 3, 1874.

NOTICE TO CONFERENCE PRESIDENTS.—We would suggest that announcements for the holding of Conferences, which usually occur in the Spring, should be withheld, especially in such localities as London, Birmingham, Manchester, Nottingham, Scotland and Wales, until after the arrival, from Utah, of President Joseph F. Smith. His presence on these occasions would, no doubt, be very desirable to the Priesthood and Saints, and would afford him a better and an earlier opportunity of becoming acquainted with the people and their organizations than would be afforded him in the event of the above-named Conferences being held before he arrived.

ABSTRACT OF CORRESPONDENCE.

WEST JORDAN, UTAH.—Elder Joseph Harker writes to us under date of Feb. 4th, giving an account of his journey homewards. He says,—"I have truly realized that your faith and prayers have been exercised in my behalf. * * On the sea my health had improved, but at New York I was not so well, in consequence of the unfavorable state of the weather. On the second morning, on the cars, it was all I could do to proceed on my journey, but at Omaha I was better in health. As we passed over the Ohio bottoms, the water covered the railroad track for several miles, but we got over in safety. After we reached the Mississippi river, at Cedar Rapids, and in Iowa, we were compelled to stay ten hours through a train having ran off the track. At six o'clock on the following morning we resumed our journey, but had not got more than thirty miles on the way when our train was thrown off an embankment, about six feet high, by a broken rail. The engine, tender and express cars went across in safety, but the baggage car was thrown off, the others following suit, down the embankment. As the sleeping car went down the embankment, the baggage car which had got uncoupled from the express car, got uncoupled also from the first passenger car; at the same moment the sleeping cars in the rear became uncoupled, both turning over, leaving three cars that had been between them, running at the rate of twenty-five miles an hour. I was in the first one of the three cars that went down the embankment without turning over. When I saw the baggage car fall over, in front of our car, it seemed to me that nothing could save us from running through or over it, and I prayed in a low voice, and said, 'My Father save us,' at which moment the three cars that were not turned over stopped, and did not move

one foot farther, and that, too, without the least jar. Myself and fellow-passengers got out of our cars as quickly as possible and helped out those who were in the broken cars, which were indeed badly broken up. To our surprise and joy there were none injured, only the baggage master who had one of his fingers somewhat bruised. One gentleman was thrown from an upper berth in one of the sleeping cars, his head coming through the window on the other side of the car. This person told me, on the next day, that if the cars had moved one foot further, it must have cut off his head. After all the passengers had got out of the carriages, the fact of the three cars having so suddenly and curiously stopped was a matter freely talked about. While they were talking on the singular circumstance, I stepped aside and said to them, 'Gentlemen, you may thank God that there was a 'Mormon' Elder on the cars with you.' Some of them acknowledged that there was something remarkable in the circumstance, which they could not understand. Two nights after this, a couple of our cars again ran off the track, by a large embankment, but we were going at a slow pace and stopped in time to prevent another turning over. We were delayed a few hours in getting the cars on the track again. * *
The weather is dull and heavy here this morning, and I feel the effects of it on my lungs, as I did when in England. At times my mind is back with you in the old country."

"THERE WERE GIANTS IN THOSE DAYS."

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The Bible mentions several races of giants, as the Rephaims, the Anakims, the Enims, the Zonzonims, and others. Profane history also mentions giants; they gave seven feet of height to Hercules, their first hero, and in our days we have seen men eight feet high. The giant who was shown in Rouen, in 1735, measured eight feet some inches. The Emperor Maximin was of that size; Skenkius and Platerus, physicians of the last century, saw several of that stature; and Goropius saw a girl who was ten feet high.

The body of Orestes, according to the Greeks, was eleven feet and a half; the giant Galbara, brought from Arabia to Rome, under Claudius Cæsar, was near ten feet; and the bones of Secondilla and Puffio, keepers of the gardens of Sallust, were but six inches shorter.

Funnam, a Scotsman, who lived in the time of Eugene the Second, King of Scotland, measured eleven feet and a half; and Jacob le Maire, in his voyage to the Straits of Magellan, reports that on the 17th of December, 1615, they found at Point Desire several graves covered with stones; and having the curiosity to remove the stones, they discovered human skeletons of ten and eleven feet long.

The Chevalier Scory, in his voyage to the Peak of Teneriff, says that they found, in one of the sepulchral caverns of that mountain, the head of a Gaunche, which had eighty teeth, and the body was not less than fifteen feet long.

The giant Ferragus, slain by Orlando, nephew of Charlemagne, was eighteen feet high.

Rinland, a celebrated anatomist, who wrote in 1614, says that, some years before, there was to be seen in the suburbs of St. Germain the tomb of the giant Isoret, who was twenty feet high.

In Rouen, in 1509, in digging in the ditches, near the Dominicans, they found a stone tomb, containing a skeleton whose skull held a bushel of corn, and whose shin bone reached up to the girdle of the tallest man there, being about four feet long, and, consequently, the body must have been seventeen or eighteen feet high. Upon the tomb was a plate of copper, whereon was engraved—"In this tomb lies

the noble and puissant Lord, the Chevalier Rieon de Vallemont, and his bones." Platerns, a famous physician, declares that he saw at Lucerne the true human bones of a subject which must have been at least nineteen feet high.

Valence, in Dauphine, boasts of possessing the bones of the giant Bucart, tyrant of the Vivarais, who was slain by an arrow by the Count de Cabillon, his vassal. The Dominicans had a part of the shin bone, with the articulation of knee, and his figure painted in fresco, with an inscription showing that this giant was twenty-two and a half feet high, and that his bones were found in 1705, near the banks of the Morderi, a little river at the foot of the mountains of Crussol, upon which, tradition says, the giant dwelt.

January 11, 1613, some masons digging near the ruins of a castle in Dauphine, in a field which, by tradition, had long been called the Giant's Field, at the depth of eighteen feet discovered a brick tomb, thirty feet long, twelve feet wide, and eight feet high, on which was a gray stone, with the words "Theutobochus Rex" cut thereon. When the tomb was opened, they found a human skeleton entire, twenty-five and a half feet long, ten feet across the shoulders, and five feet deep from the breastbone to the back. His teeth were about the size of an ox's hoof, and his shin bone measured four feet.

Near Mezarino, in Sicily, in 1516, was found a giant, thirty feet high; his head was the size of a hogshead, and each of his teeth weighed five ounces.

Near Palermo, in the valley of Mazara, in Sicily, a skeleton of a giant, thirty feet long, was found in the year 1548; and another of thirty-three feet high, in 1550; and many curious persons have preserved several of these gigantic bones.

The Athenians found near their city two famous skeletons, one of thirty-four, and the other of thirty-six feet.

At Totu, in Bohemia, in 753, was found a skeleton, the head of which could scarce be encompassed by the arms of two men together, and whose legs, which they still keep in the castle of that city, were 26 feet long.

The skull of the giant found in Macedonia, September, 1861, held 210 pounds of corn.

The celebrated Sir Hans Sloane, who treated this matter very learnedly, does not doubt these facts, but thinks the bones were those of elephants, whales, or other enormous animals.

Elephants' bones may be shown for those of giants, but they can never impose on connoisseurs.

Whales, which by their immense bulk are more proper to be substituted for the largest giants, have neither arms nor legs, and the head of that animal has not the least resemblance to that of a man. If it be true, therefore, that a great number of the gigantic bones which we have mentioned have been seen by anatomists, and have been reputed real human bones, the existence of giants is proved.

YOUNG LADIES' MEETING.

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Last Saturday evening, January 31st, the City Hall was crowded to overflowing with a congregation who had assembled to hear addresses from Miss E. R. Snow and Mrs. Zina Young. Every part of the hall was packed, and many persons, unable to obtain even standing room, had to go away disappointed. The meeting was called for the benefit of the young ladies of the Relief Society, but an invitation having been extended to the boys and young men, the juveniles of both sexes were well represented.

After singing by the congregation, prayer was offered by Mrs. Zina Young.

Mrs. Jane S. Richards made a few introductory remarks to the young people. Wished that there was more room to accommodate all who desired to listen to Sister Snow, and hoped that soon the Relief Society would have a hall of their own. The young gentlemen had been invited as well as

the young ladies, that they might see how the latter conducted their meetings. She delighted to see the young people taking an interest in the Gospel, as the work of God would soon devolve upon them. Believed all present had come for a good purpose, and was sure that they would have feelings of gratitude to God and a desire to serve Him before they left the room, if never before. She then introduced—

Sister Eliza R. Snow, who expressed her delight at seeing such a congregation. She knew that the Spirit of God imparted more joy than all the recreations of youth. Still our religion was not averse to recreation. It was calculated to make us happy, to fill us with peace, joy and satisfaction. It was right that the young people of both sexes should associate together, and it was very important that they should learn how to associate properly. The young boys should so conduct themselves in the presence of the young ladies that they could look up to them with respect, and the young ladies should act so that the young brethren would treat *them* with respect. Too much familiarity would not bring this about.

The young sisters, in their meetings, were in the habit of arising to bear their testimony. This, the speaker commended. She was now looking upon the faces of those who were to be the future judges and leaders in Israel. It was in youth that they could fit themselves for future usefulness, avoiding vanity, and preparing for exalted positions, that they might be looked up to and valued in society.

The speaker then quoted the promise of the Savior, that certain signs should follow believers, and referred to the gifts manifested through little children in the early rise of the Church, some of them speaking in tongues, and others healing the sick by the laying on of hands. It was the privilege of the youth of both sexes to receive these gifts, if they desired them in faith.

Sister Snow then spoke in tongues under the influence of the spirit of the Lord, and exhorted the young girls present to arise and express their feelings in regard to the Gospel, fearless of all present, also to lead pure lives, to be honest and truthful, and to pursue the course that leads to peace, honor and salvation.

Mrs. Zina Young gave the following interpretation of the language spoken by sister Snow:

My heart is overflowing with gratitude to God for the sight which I now gaze upon. As I have said in my own language, so now the spirit helps me to express in another. My soul is full of joy and praise to God for that which I now behold. Father! bless these little ones! Pour out Thy spirit upon them, that they may be enlightened of Thee; that they may be instructed and taught as if Thy servant Joseph were present with them. This is the language of the ancients, and is spoken by the spirit that was poured out upon the day of Pentecost. By the same gift that was then bestowed, I now proclaim that many of those now present, shall go forth and speak to other nations in their own languages, and many of these little ones shall yet speak forth, in other tongues, words of gratitude and praise to God for this day. I leave my blessings upon you; your names are written in the Lamb's book of life. Angels are watching over you for good. You will live to bless the day when the Lord sent His servant Franklin D. Richards to Ogden, and that you were privileged to be born in Zion. Yea, the spirit says through me, Honor and praise be unto the Lord forever! Behold these are the precious ones of the Father! These shall be among His own when He numbers up His jewels. Praise the Lord! Bless and prise His holy name for ever and ever! Amen.

Elder Thos. Wallace bore testimony to the truth of the interpretation, a part of which was made manifest to him, and also spoke in another tongue, which was interpreted by Mrs. Zina Young, and was similar, in substance, to the first, with the addition of a caution not to speak lightly of these things, for they were of God, and if trifled with would give an opportunity for evil spirits to obtain advantage.

Mrs. Jane S. Richards said she wondered if any of the young folks ever wished they had known brother Joseph Smith. These sisters were wives of the Prophet, and she felt that the spirit of Joseph went with them,

and was satisfied that they spoke what he would like to say to the people. Sister Snow was seventy years of age. Her appearance and powers proved that the Lord had preserved her to assist in His work. Did not the young girls wish that when they became seventy years old, they should be like her? Well, they must begin now to strive after the Spirit of the Lord. Sister Snow had never been known to deviate from the path of righteousness. The young girls could be like her, and the boys could become like brother Brigham. She hoped all present would appreciate the privilege they had enjoyed of listening to a mother in Israel.

Mrs. Sarah Herrick made a few remarks, bearing testimony to the teachings of sisters Snow and Young, and expressing her determination to follow their counsels, exhorting all present to do the same. The parents of these children could not perform the duties of the little ones—each one must act for himself or herself. The young brethren should not wait till they are sent on missions before obtaining the testimony of the Holy Spirit, but should magnify their callings in their youth. She concluded by asking the blessings of God upon all.

A great number of young ladies and little girls arose and expressed their feelings of joy and thankfulness for the teachings they had received and the blessings of the Gospel, and their determination to do right. Several young men also addressed the meeting, in a manly and forcible manner, testifying to the truth of the Gospel and their wishes to live according to its precepts.

Prest. F. D. Richards explained the origin of the different languages now spoken, tracing them to the confusion of tongues at the Tower of Babel, previous to which the "whole earth was of one language and one speech," and said that in the consummation of the work of God in the "dispensation of the fullness of time," He would restore a pure language to mankind. He showed that the true object of the gift of tongues was, to enable the servants of God to preach the Gospel to those of other nations in their own language. He referred to several instances of this in the building up of this Church, and predicted that many persons would be thus blessed of God in future missions to the world.

Elders F. A. Brown, C.W. Penrose, Thos. Wallace and Mark Hall also addressed the congregation, and at a very late hour the assembly, who seemed willing to listen till morning, were dismissed with prayer by Miss E. R. Snow.—*Ogden Junction.*

THE LANGUAGE OF THE FUTURE.

The distinguished Swiss *savant*, M. Alphonse de Candolle, in his recent "Histoire des Sciences," has ventured some predictions in regard to the English language, which may interest our readers. A Swiss scholar ought at least to be an impartial judge. M. de Candolle believes that the English language is to be the language of the future. He grounds his expectations, first of all, on the structure of the English tongue. "Its forms," he says, "are adapted to modern tendencies. If you have to hail a vessel, cry stop to a train, demonstrate a machine, make a physical experiment, speak in a few words to people busy and practical," you must use the English language.

This is the tongue that we employ when we are in a hurry, or when we wish to say anything clearly and briefly. "In the conflict of two languages," he adds, "all things being equal, it is the briefest and most simple which carries the day." He states that he has repeatedly seen in Switzerland families where the French and German were equally understood, but that the French always drives out the German through its superior flexibility and convenience. In like manner, where English and French are employed in a Swiss family, and are equally known, the English drives out the French. It even passes from one generation to another in a foreign country on account of its superior

practical convenience. In this way he accounts for the fact that French and German families in England or America so quickly lose their native tongues, while English-speaking families in France or Germany transmit theirs from generation to generation. The English tongue, he says, dispenses with long phrases and many words; it uses readily foreign words, but shortens them; it has only indispensable and natural moods; it has no arbitrary distinction of genders; the main idea is so much the object of each sentence that in conversation one is not obliged to finish the phrase. He admits its capital defect, "an orthography so irregular, that it needs a year for most children to learn to read." Its pronunciation, too, he considers wanting in distinctness. Besides its structure, M. de Candolle holds that its great advantage in the future is the adaptation of its literature for families and domestic life. It is a literature which above all suits the women. They find in it a vast number of works written with perfect purity and propriety, upon subjects which most interest the female sex; such as religion, poetry, education, and the like.

The future victory, however, of the English language the Swiss *savant* rests on more scientific grounds. At the present moment the English is spoken, he estimates, by seventy-seven millions of people in England, Australia, and America. The German includes sixty-two millions; the French, in France, Belgium, and the colonies, forty and one half millions. In England the population doubles once in fifty years, so that in a century, or 1970, it will reach the sum of one hundred and twenty-four millions. In the United States, Canada, and Australia, population doubles once in twenty-five years, so that their numbers in 1970 will be seven hundred and thirty-six millions. The total number, then, of the English-speaking people in 1970 will be eight hundred and sixty millions. In Germany, on the other hand, the population in the north doubles in from fifty-six to sixty years; that of the south in one hundred and sixty-seven years. Taking one hundred years as the average, the number of the German-speaking peoples in 1970 will be one hundred and twenty-four millions.

In France, the population doubles in about 140 years, so that in a century the French-speaking peoples would amount to 69½ millions. According to this estimate, the German-speaking individuals would only form the seventh part, and the French-speaking only the twelfth or thirteenth part, of those speaking English in 1970, and both together would only amount to a quarter of the English-speaking races.

The future victory of the English language seems to this Swiss scholar assured. His wise conclusion from this prediction is that a heavy responsibility rests on the English-speaking races to preserve the purity and unity of their tongue. The danger which he fears is that English may break into three languages related to one another, like Italian, Spanish, and Portuguese. It should be our noble ambition to preserve one great and pure tongue—the tongue of Milton and Shakespeare—as the future universal language for the thought and business of the world. Americans, he thinks, will have the most influence in this work, for their country will lead those of the English-speaking races. Thus far, we believe, the language has suffered no perceptible strain or corruption upon this continent.

UNCONSTITUTIONAL AND ILLEGAL.

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The *Salt Lake Herald* offers the following timely extract from Mr. J. H. Barrett's *Life, Speeches, and Public Services of Abraham Lincoln*, the extract being a portion of a speech delivered by Mr. Lincoln at Sprinfield, Illinois, June 26, 1857, in reply to Stephen A. Douglas, and in which the "Little Giant" certainly had the worst of the argument:—

"I begin with Utah. If it prove to be true, as is probable, that the people of Utah are in open rebellion against the United States, then Judge

Douglas is in favor of repealing their Territorial organization, and attaching them to the adjoining States for judicial purposes. I say, too, if they are in rebellion they ought to be somehow coerced into obedience; and I am not now prepared to admit or deny that the Judge's mode of coercing them is not as good as any. The Republicans can fall in with it without taking back anything they have ever said. To be sure, it would be a considerable backing down by Judge Douglas from his much vaunted doctrine of self-government for the Territories; but this is only additional proof of what was very plain from the beginning, that that doctrine was a mere deceitful pretence for the benefit of slavery. Those who could not see that much in the Nebraska act itself, which forced Governors, and Secretaries, and Judges on the people of the Territories, without their choice or consent, could not be made to see though one should rise from the dead. But in all this, it is very plain the Judge evades the only question the Republicans have ever pressed upon the Democracy in regard to Utah. That question the Judge well knew to be this: 'If the people of Utah shall peacefully form a State Constitution tolerating polygamy, will the Democracy admit them into the Union?' *There is nothing in the United States Constitution or law against polygamy*; and why is it not a part of the Judge's 'sacred right of self-government' for the people to have it, or rather to keep it, if they choose?"

UTAH NEWS.

From the Deseret News:—

Sexton's Report for January: males 24; females 19. Of these, adults 16, children 27. Causes of death, as reported: lung disease 5, diptheria 5, fevers 4, killed accidentally 3, consumption 2, old age 2, marasums 2, convulsions 2, heart disease 2, pleurisy 2, liver complaint 2, croup 2, chronic asthma 1, chronic dyspepsia 1, effects of scald 1, paralysis 1, teething 1, not reported 5. Total interments 43.

David P. Davis writes from Samaria, Malad, January 26, as follows—"On the morning of the 22nd inst., a very sad accident happened here. A little boy, between four and five years of age, D. J. M., the son of brother Joseph and Esther Morse, was accidendally burned by fire. His father had just stepped out of his house for a pail of water and the mother went out of the house to feed the chickens, and was out only a few minutes. On her return to the house, she discovered him resting upon a sack of bran, which was on the floor, almost senseless, with his wearing apparel burnt off his body. He expired in about two hours afterwards."

This morning (Feb. 3) at 10 o'clock, Mr. T. B. H. Stenhouse appeared for examination, before Justice Clinton, on a charge of assaulting and threatening to kill Mr. Derby. Mr Tilford, on the part of the latter, stated to the court that he was willing that the matter should drop without further proceedings, Mr. Stenhouse would pass his word that he would not harm him. The Justice remarked that complaint had been made that a crime had been committed and he could not take upon himself the responsibility of dismissing the matter, and referred Mr. Tilford to Prosecuting Attorney Snow. An examination was waived and Mr. S. was held in $500 bonds to appear before the grand jury of the Probate Court, and to keep the peace towards Mr. Derby. The circumstances which led to the affair are, we understand, of such a character as to cause the sympathies of those acquainted with them to be greatly in favor of Mr. Stenhouse. Both the latter and Mrs. Stenhouse had emphatically forbidden Mr. Derby from having any association with their daughter, who is quite young, and notwithstanding this he married the girl clandestinely, a few

days ago. Public sentiment is justly antagonistic towards those who insinuatingly sneak within the sacred precincts of any other man's family circle. We understand that Derby and the young lady went to a Justice of the Peace to get married, but the official refused to perform the ceremony, under the circumstances. They subsequently went to another, however, who did not demur. It would probably have shown more discretion on the part of the latter official if he had acted similarly to the one first applied to.

This winter may certainly be termed one of the mildest known in the history of the Territory.

The motion passed by both branches of the Legislature, in relation to memorializing Congress to appoint a committee of investigation of the charges made against the people of Utah Territory, has been vetoed by the governor.

It has been rumored and stated that Judge McKean issued warrants yesterday (Feb. 4) for the arrest of Chief of Police A. Burt, and Justice Clinton, and that the charge against the former was that he had permitted soldiers of Camp Douglas to be maltreated by the Police under his direction, and that against the latter was for malfeasance in office. Whether the warrants have been issued or not appears to be uncertain, for the reason that up till this afternoon they had not been served upon either of the parties named. However this may be, the rumor and statement were not without grounds, as considerable logrolling was being done yesterday with a view to getting up a case. Captain Burt has stated that he did not shrink from, but rather courted, an investigation, and if the rumor be therefore true it is all right.

H. B. Clawson, Esq., has declined the honor of becoming a candidate for the City Council, and the name of Feramorz Little, Esq., has in consequence been substituted in the ticket adopted at the Nominating Convention.

From the Salt Lake Herald:—

It is charged that Judge Snow holds indictments against citizens of this Territory accused of murder and other crimes. Judge Snow holds nothing of the kind; nor can even the invention of the "ring's" fabricator-in-chief make the acts of an illegal mob, so declared by the highest tribunal of the country, either legal or worth the paper they were written on.

We learn by a Washington dispatch that the President has nominated Charles A. Tweed for Associate Justice of Utah. Which of the Associate Justices has been endeavoring to administer the laws as he found them and has thus incurred the displeasure of Ulysses I?

To-morrow (Feb. 9) morning at 8 o'clock the polls will be open in the several municipal wards for the election of a Mayor, five Aldermen, nine Councilors, a Treasurer, a Recorder, and a City Marshal. There is ample opportunity to pick and choose; some half dozen being already in the field. There is the straight non-Mormon ticket, the straight Mormon ticket; the sore head ticket; the ticket dictated by the ethereals; the "free lunch and free beer ticket," and the compromise ticket. The ticket adopted by the mass meeting held Saturday week has been published as the "People's Ticket;" but yesterday we saw another so headed, which reminded us of that famous pronunciamiento of olden days in England, which the three Tooley-street tailors issued and commenced with "We the people of England."

We learn by the *Provo Daily Times*, that at a Nominating Convention of the citizens of Provo, the following named persons were selected for the various municipal offices:—MAYOR: A. O. Smoot. ALDERMEN: L. J. Nuttall, Albert Jones and S. S. Jones. COUNCILORS: James Dunn, William B. Pace, William A. Follet, John B. Milner and James W. Loveless.

The *Auburn Bulletin* fashion editor sums up the present female costume in the brief word, tuckupbehinddollywriggledarnphoolitiveness.